1: Honigmann E-5 (1943-1945) 1949 ND12 Nahane ND12

only insofar as it affects strength or capacity. Regional specialization is completely lacking.

In the absence of any professional occupations—there being no people who wholly devote themselves to such activities as carpentering, tanning, or hunting—only a limited amount of individual specialization may be noted. Some men are regarded as excelling in the manufacture of boats, snowshoes, or in carpentering while certain women are well known for their skill in sewing and cooking. Such professionals are occasionally approached for assistance in carrying out a task like boat building and are paid for their work. In general, however, such services are rarely requested.

A summary of the division of labor is presented in Table 11. It must be pointed out that this tabulation is based on manifest behavior which, in some cases, differs from the ideals of the society. For example, Louis Mass reported that a man's job is to get wood, brush, and water for the camp while the woman lays the brush and does the cooking. Actually few if any men haul water, some get brush, but some do haul heavy wood.

Table 11 shows that out of thirty-eight representative occupations, eight are normally performed by either sex and at least thirteen additional ones are frequently done by both sexes. Five tasks can be equally allocated to either men or women. Although certain occupations ascribed to men are not normally done by women, women can in an emergency fulfill these tasks. Such work includes big game hunting, cutting trees, and even building tent frames. Men too, in an emergency, can tan skin, make baskets, wash or repair clothes, sew moccasins, and fill snowshoes. In general, however, men do not like to perform women's duties.

No occupations are clearly demarcated by age categories, ability rather than age determining when tasks may be performed. Children, particularly girls above the age of six or seven, perform such household duties as getting wood and water, making fire, tending rabbit snares, sewing, and washing clothes. Girls from about eleven years of age assist in such heavier or more complex female activities as tanning skin, making camp, lacing snowshoes, or preparing caribou. Mature girls and women, however, take the executive role in carrying out these activities. Boys from fifteen years commonly engage in male allocated tasks like cutting trees, hewing, woodworking, trapping, and hunting, but if they are below that age little more than occasional assistance in these tasks is expected of them. No activities are taboo to old age. An old person keeps performing his customary duties until the nature of the work exceeds his physical powers. As a matter of fact it is this dwindling ability, rather than accumulated years, which defines old age.*

INTERPERSONAL RELATIONS

Related to what has already been said of the relatively slight importance of social organization in Kaska society is the fact that interpersonal relations are primarily restricted within the family during six or seven months of the year. Visits between winter settlements relieve this pattern somewhat, but it is mainly during trading visits to Lower Post that such interpersonal relations involve larger segments of the society. The highest degree of social interaction occurs during the summer, when members of the several tribes make their residence in that town.

* See below pp. 158 ff.

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§68 gradual, but by six the child is already able to cover ten or more miles with these travel
[50] aids. Children begin to find themselves at about these years of age.

No effort is made to give a child sex instruction, and since people rarely discuss sexual
§69 topics, children are limited in the information which they may acquire about this subject. Sexual prohibitions are explained obliquely and with many euphemisms, so that the prevailing attitude toward sex as something highly personal and restricted cannot fail to be transmitted. On the other hand, some awareness of sexuality may be gained when a child loiters in the mixed company of adolescents and unmarried young people, who engage in sexual teasing and sometimes make threats or references without regard for the presence of youngsters. Since parents and children sleep in the same dwelling room, it is likely that children are early exposed to sexual activities, the meaning of which is not explained. When adults are intoxicated there is also a relaxation of sexual taboos from which youngsters are not protected. A sense of modesty begins to be inculcated in the child when he is three or four
[51] years old, and children of that age will not urinate or defecate in the presence of other people. Now the mother also warns a child of any indecent exposure in a public place.

§66 Some efforts to indirectly or directly make to inculcate industrious to pain, fatigue, and cold. Young children of five and six are often required to walk up to fifteen miles with parents who are bound for a trap line or hunting place. Minor ailments are seldom regarded as an excuse for delaying such journeys. In winter some parents directly advise an older child not to try to keep his hands warm all the time but to get used to having the fingers "half frozen." In that way, it is explained, they will become better able to withstand cold. Children are also warned of the dangers present in the environment when the temperature is very low; for example they are taught that in such temperatures the bare fingers or mouth must never touch metal.

§72 With regard to formal education, most of the parents are ready to send their children to summer mission school and, at least in early years, try to insist on such attendance. Schooling is not valued for opportunities which it opens for the child, but rather for the advantages it offers parents. Commenting on his grandson's education, River Joe expressed this attitude when he said: "Me boss that kid . . . I raise him. Learn something, be good for me that way." The school in Lower Post follows a leisurely program of instruction. Counting and reading occupy a fractional place in the curriculum, which also attempts to teach religion, values of cleanliness and hard work, and even includes the teaching of French and English folksongs.

In 1947 the mission, in conjunction with the Indian Affairs Branch, sent eight children ranging from five to twelve years old to a Catholic boarding school at Grouard, Alberta, 300 miles south of Lower Post. Here they will receive two years of education. Heretofore such outside education has been limited to one or two youths going to the mission boarding school at Lejac, on the Pacific Coast.* The value of such short-term education is, of course, limited. Richard Day and Harry Lang, who were both educated in boarding schools, are capable of simple writing with poor spelling. In Harry, education also contributed to some dissatisfaction with the limited stimulation of Lower Post.

§37 Many young children, from four to eight, express relatively little animation or spon-

* The school was built with Government funds and is taught by nuns. See Carroll, The Visitation of Prince Rupert (1948), 14-15.

1: Honigmann\ E-5 (1943-1945) 1949 ND12 Nahane ND12

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tancity in play. Most of their time is still spent close to the parents, sitting quietly or amusing themselves with desultory activities. This pattern conforms to the ideal for children's behavior. Parents try to restrain the exuberance of children. "Quit raising hell!" Mildred Lang called to Ann Wiley, six, who was dashing to and fro excitedly.[28] Nitla once remarked on this ideal when he compared Indian to white children. Indian children, he said, were "quiet all the time" while white children never sat still but ran around constantly and noisily. He confirmed the ethnographer's objection that not all Kaska children could be characterized as quiet. Some Indian children, he admitted, were "wild" in their play.

One of the outstanding features in the play of native boys and girls is the absence of cooperative activities, that is, enterprises that could not continue or would be disturbed if one of the participants withdrew. Most play may be characterized as parallel activity in which two or three children do the same thing although each remains primarily engrossed in his own routine. Thus children fish with bent pins, drag boats in the river, or run with home made wheel toys, each playing independently but gaining pleasure and stimulation from the presence of companions. The height of cooperative play is attained in later childhood, when an older boy wheels youngsters in a trader's wheelbarrow or in games of throwing balls. Girls begin camp play at about five or six and the game continues to adolescence but is little cooperative. "I lay down," a young child exclaims, whereupon the others follow suit. Older children may set up more elaborate "camps" in which broken stoves are used to heat tea or even to cook rabbit, but such make believe play as acting out the roles of husband and wife does not appear, each child remaining his own personality. Older children, including boys, sometimes join youngsters in building small camp fires on which water is boiled in vacuum tins and tea leaves with sugar added. The beverage is then shared by the group. Parents were not observed to participate in children's games.

Imaginative play is also limited in young children. Small cut out animals are prepared from cardboard by older children and used to act out sequences of moose hunting. Paper airplanes, made by folding and trimming a piece of heavy paper and then adding cut out wings and propellers by means of slits, zoom through the air and are identified as Japanese or American. Wooden guns, cut by fathers, are used by boys to shoot imaginary moose and enemies. The older folks also cut wooden boats out of poplar and cottonwood for a young child. A piece of tin may be cut in the shape of an outboard motor and fitted with a propeller that revolves when the boat is dragged in the river. Such craft are tied to a sticks that enable their owners to sail them several feet from shore. For girls there are dolls purchased at the traders'. Such babies are put to sleep in a wooden box, which we once saw a young girl dragging behind her. Generally, the number of toys into which a child can project fantasies is limited. Children show little inclination to share toys, and the attempts of other youngsters to appropriate objects may provoke aggression or flight. Generally there is little overt hostility in children's interpersonal relations and all manifestations of such behavior are promptly discouraged by parents.

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Young dogs and puppies provide young boys in Lower Post with a popular source of amusement. Youths ride these animals like horses, tie objects to their tails, roll around with

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[28] It is interesting to note that during school recess, the missionary urges the children to run and jump around rather than sit in quiet groups.

1: Honigmann E-5 (1943-1945) 1949 ND12 Nahane ND12

857 231 them, and sometimes inflict blows without cause. Horses are also plagued and teased by boys whenever the opportunity presents itself. This sport leads to punishment when it results in complaints to parents from the animals' owners, who fear that the teasing is making the horses too shy. Older boys, from ten into adolescence, take keen delight in riding bareback along the river road and directing their mounts into a cluster of girls.

857 524 From five to six boys often make crude rolling toys out of the cover of a vacuum tin The disc is nailed to a willow or poplar stick and the nail bent where it emerges from the other side (Plate 10, a). The child runs pushing the wheel before him. Youngsters try to cut thin brush with axes, explaining that they are cutting trail. In winter children, ranging in age from five to late adolescence, enjoy sliding down cutbanks to the frozen river on toboggans or small sleighs made by older uncles or parents. Only the bitterest cold interrupts this sport. By seven or eight, boys make their own slingshots, to use in shooting at trees and birds. Boys of twelve are sometimes seen testing their strength picking up heavy weights and trying to lift the nailed boards of a table top. This is also the age for target practicing with .22 caliber rifles, although hunting for small game has already begun.

857 531 532 In contrast to boys, girls generally play less impetuously and more quietly. Some examples of girls' activities have already been given. In addition the girl's fondness for representative and decorative art must be mentioned. Most girls have copybooks of crayon colored drawings, many of them conventional floral patterns such as are embroidered on moccasins. Sometimes street scenes from illustrated magazines are copied. With a stick, a girl draws extensive curvilinear designs on the level snow of a frozen lake. Another popular activity of older girls is to cut masks out of paper bags. These are bizarrely outlined and colored with lipstick and charcoal, and worn to visit neighboring camps or cabins, whose occupants the children try to frighten.

857 Boys of five and six often make themselves nuisances by teasing older girls. Such teasing leads to pushing and wrestling in which the older girl's strength often succeeds in defeating her tormentor. Teasing between the sexes continues to puberty (when it gives place to sexual provocation), and is usually conducted in a spirit of fun rather than with any intent of serious aggression.

866 Following the period of infancy and, as we will see, arising partly out of the emotional rejection to which the young child is subjected, there develops in children a sense of youthful responsibility, independence, and self-reliance such as is noticeably lacking among children in western society. Many attitudes of parents go to sustain these character traits. People rarely condescend to children. There is little encouragement of make believe play; even a youngster of four or five may be told that he will never catch anything by fishing with an unbaited safety pin. Parental attitudes are also not designed to encourage dependency trends. Although the child is dependent on the parents for all the necessities of life, it is rare for the latter to stress this dependence except in order to reaffirm their dominance in the socialization process. Often parents stress *their* dependence on the child, the need for his help in the present and the importance of his economic role in the future. In carrying out parents' wishes, children are not exposed to suffering loss of dignity or self-respect, such as might arise were ridicule and humiliation features of the socialization process. The independence of the young child is not frustrated by confronting him with autocratic demands to do

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155 like-sexed siblings. Between brothers this relationship often has an ambivalent quality, the
*181 functions of which are not clear, but between sisters the ties are very warm and probably give the girl a greater measure of emotional security than the boy has any opportunity of achieving. Yet sibling relationships are also influenced by the emotional isolation which never permits the child to relax completely affectional detachment.

155 *Childhood activities.* From six or seven years of age the Kaska girl is introduced to house-
*181 hold duties, often in spite of her reluctance, while the boy's economically productive role
●857 does not begin for many more years. From this age, however, both sexes are usually thrown increasingly in the company of like-sexed parents or siblings from whom they begin to perceive the nature of their economic roles. Meanwhile play continues until with adolescence there begins the first stirring of the sexual impulse signalling adulthood.

The early domestic role of the girl has important effects in modifying, to some extent, the egocentric component of her personality and preparing her for the relatively passive female role. She is given an opportunity to develop capacities around the camp and unconsciously utilizes her serving role to remove some of the pain of isolation. The cooperation of the family's female relatives further provides some affectional gratification and is accompanied by a slight diminution of egocentricity. In general, however, the girl executes her role in autonomous terms and with a degree of individual responsibility which prevents any great development of passivity.

Egocentricity is less hindered in the boy. In the absence of early tasks, his career is freer and less subject to control and demands. On the other hand his development is more discontinuous than the girl's for, following childhood's period of freedom, he is confronted with the responsibilities of a man sized role. The situation is one which invites confusion. The fact that the boy is not trained for active serving is an important factor in this confusion and one which, in a setting of moderate ego tonicity, is responsible for the conflicts over responsibility in the adult male. On the other hand the boy comes to appreciate the values of work and general self-assertion as defenses against emotional isolation,[84] but the fact that with adolescence these gratifications entail more of a sense of duty and become less a matter of choice adds to confusion and increases readiness for dependence.

With puberty the personalities of both sexes are quite fully formed. Two behaviors appear in puberty which, perhaps, have not been clearly accounted for in the earlier development of the personality—homosexuality and promiscuity.

155 Three factors seem responsible for male homosexuality. The first of these is affectional
*181 neglect by the mother. This leads to the second factor, the boy's ambivalence to women, or
838 his greater confidence in relations with youths who respect egocentric demands and do not immediately threaten emotional isolation. In other words, the passivity of homosexuality is not as threatening as dependence on women. Ambivalent feelings toward girls are also expressed in childhood, in the boy's teasing of girls, for example, a behavior which culminates in sexual teasing. The third factor in male homosexuality is identification with the father and the consequent development of positive attitudes toward all men; homosexuality, therefore, is unconsciously directed toward securing stronger emotional satisfactions from

[84] See Fromm, *Escape From Freedom* (1941), 30.

1: Honigmann E-5 (1943-1945) 1949 ND12 Nahane ND12

159 mained uncertain of her facade. At the time of observation this uncertainty was particularly severe. Her dependence on Lou had been alleviated by the egocentric gratifications derived from promiscuity with soldiers. When the troops began to be withdrawn, she was faced with returning to Lou, whose financial position had worsened and who could no longer compensate her dependence with narcissistic rewards. She now formed a second attachment contemporaneously with her marriage and thereby began to earn a greater share of social disapproval, which more than ever imperiled her facade. The hostility released in the three dreams is derived from the frustration produced by her precarious situation.

NITLA KEAN

Autobiographical Sketch

159 I was born close to Frances Lake. A day and half after I was born, my mother died. So
608 my father gave me to an old lady, Old Metša, who raised me. Many years ago she had come to Frances Lake from the Nelson country. She had lost her husband and only one of her children still lived, Mrs. Susa. So Metša raised me in Frances Lake country. She was an old woman when she took me and didn't have any milk. When I was put to the breast, I was always hungry and cried all the time. They tried to feed me moose milk in a cup. Then pretty
[855] soon milk came to the old lady. God helped her, I guess. I nursed for about three or four years, and after a while she gave me rabbit brains to eat and fish guts to suck on. That's good for children. When I was about four years old, Metša for the first time bought a case of milk. I never thought about anything. I didn't worry who my father was or what happened to my mother. I thought the old lady was my mother.

159 Metša treated me well. I played many games. With a bow and arrows I killed rabbits
● 857 and chicken. Every boy does that. Sometimes I had to fight. Some kids were known to be fighters and sometimes a boy like that licked me and hurt me. Then I would fight back to even the score. I never was a good fighter though; I can box pretty well, but that's all. When other kids bothered me, I fought them. Some people's kids were worse than others. They would throw rocks, but that's a dangerous thing to do and when the older folks saw it, they would become angry and beat those kids.

Gee, I wore out many pairs of moccasins and pants when I played around as a kid. I couldn't stop playing. I ran around all day. Just the same I was too frightened to go far from camp. I was scared of everything. A rabbit in a snare used to frighten me. Once I was out with mama, when we saw a trapped rabbit. I ran home and got a stick to knock it out. When I saw a stranger coming to the camp, I got scared; I would sit in the camp and never move. Sometimes, when I played around too much, mama would try to stop me. She even beat me. I didn't like to be beaten, it made me scared of mama. A couple of times my daddy came around but I didn't like him. He was too damned cranky. I wanted to be my own boss. My brother, John, is cranky too. He used to get tough with me. I don't like cranky people. Another thing that scared me as a child was to see grown-up people fighting. Sometimes a husband told his wife to do something and she didn't do it. Then, when the man came home, he would fight her. That made me scared. I used to run away. At Frances Lake I once saw a fellow attack his daughter with a knife. Somebody tried to stop him, but they couldn't. The man swung the knife, but he missed the girl. I ran away crying.

159 When I got into trouble Metša would frighten me to make me sit down and stop play-
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ing. She used to tell me stories about old fashioned people going to war against each other. I heard her tell of a man who beat his wife when she made a little hole in meat that she was slicing for drying. Nowadays people aren't so mean. Metša told me about the elephant that ate men and about the man-eating snake. There was a big eagle too that used to snatch people. That's what she told me. She said the devil made those animals. There used to be a jackfish that ate men, and once upon a time the otter were people who killed Indians. In the beginning the grizly bear walked around and spoke just like the Indians. The wolverine, fox, crow, and all the other animals were people too. Metša used to scare me when she told me those stories. Then she told me about high water coming. All the animals, including the elephant, went up to a high mountain. The people made a raft and sailed up to a big hill and stayed there until the water went down. After hearing some of those stories, we kids used to stay close to camp. We were afraid that if we walked around the bad animals would smell us, follow us, and catch us.

When I got older, I used to play on a raft and push it down a little nearby slough. I made a spruce bark canoe, too, and sewed it together. We used to play store, piling up a lot of logs for the trading post and make believe we had eggs, oranges, and rice. When somebody came along, I'd say: "You want to buy stuff?" I sold him lots and he'd give a skin. All the kids played that game. In winter I made a little toboggan and loaded it with stones. All the kids used to make candles out of moose fat and a piece of string. Now children don't do that anymore. If I found a piece of tin, I filed it down to make a knife. After tying a handle to the blade, I tried to cut meat with it. If the meat wasn't too tough, it worked; but most of the time the knife would bend. With a jam can I made a little teapot. Sometimes the kids made camp with a campfire. We boiled meat and ate it. Then somebody would decide to move camp. We'd sew up a bag and put everything in it and go someplace else.

After playing, I used to get hungry and look for something to eat. If there was any boiled meat, I'd eat it; but I was too young to know how to cook. Sometimes I'd broil a steak.

Once, when I was making an arrow, a big nail went right through my hand. Jesus! I pushed it back. It burned like fire. I could feel my heart getting weak. As a child my heart and lungs were always sore. I felt poor all the time. I looked bad, and my eyes got weak. Rotten stuff came out of my mouth. Not long ago I started to feel better. I boiled up balsam and made medicine. That helped me. Now I feel fine. When I started to use an ax, I cut the top of my foot. I wasn't smart enough yet to know how to use an ax. The blood poured out of the cut. Mama and I patched it up so that no dirt would get in. Another time I cut my hand with a knife that somebody had sharped to use in working mooshide. When I handed it to the woman, I cut my hand.

Pretty soon I heard about the otter woman. It used to be that the otter was a girl, and if a man put his penis in her vagina, she would chew it. They say there's a weasel in the vagina. When he chews the penis, the man dies. Lots of men died that way. The mink is woman too; sometimes she does the same thing to a man who tries to sleep with her.

When I had to go into the bush alone I was scared. I looked around before I moved. People told me to watch out for the grizzly bear. If the grizzly caught a man, they said, he would tear him to pieces. The first game I ever got was a caribou. I could hardly skin him; I was too weak to turn him over. It took me about six hours to finish the job. When I came

1: Honigmann E-5 (1943-1945) 1949 ND12 Nahane ND12

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WORK, PLAY, AND SNOWSHOE BENDING

[END PLATE 10]

861 taught their girls and the maternal uncles were chief
[604] instructors of boys. Some fathers, however, did considerable teaching of their sons. However, very little serious teaching was done until children reached the age of puberty.

The father, mother, and uncles sometimes lectured the children on behaviour, etc., and gave them information generally in answer to questions. Mythological and other stories were frequently told to children. Children were rarely thrashed and were not
[855] scolded excepting sometimes by the mother; parents were very considerate and lenient to their offspring.
857 Children spent much of their time playing together and amusing themselves as children do in all lands, and little restraint was exercised by their elders. Girls generally played only with girls and boys with boys.

857 They commenced to work at an early age, how-
868 ever, and with increasing years, they played less and worked more. Little girls helped their mothers in many ways by looking after the younger children and doing errands etc. Boys learned shooting, snaring small game and carrying of burdens etc., at a very early age. Little lads of ten and twelve years often accompanied their fathers or uncles on short hunting trips and worked as hard as their ability and strength allowed.
855 Parents were very fond of their children and harsh

6: Honigmann E-5 (1943-1945)1954 ND12 Nahane ND12
Upper Liard

553 the youngster. Instead the choice of a name depended on the whim of the parents. This name was retained until adolescence. Teknonymy was not admitted.[3]

854 For a year and a half or two years the moss bag served for carrying the baby. In
855 this container he could also be hung from the lower branches of a tree and rocked.
[863] Following discontinuance of the baby pack children up to four continued to wear a knee-length dress or coat, a moose-hide diaper lined with moss. Trousers for a boy followed the achievement of cleanliness training. Before verbal instruction in the use of the bush came to be given, toileting habits were inculcated with the aid of a moss-lined bark vessel. In summer a child who had been released from the moss bag slept in a cradle swing. In winter for greater protection against cold he passed the night alongside his mother. Babies received encouragement to crawl but were not allowed to stand erect too early for fear of injuring the limbs. Nobody discouraged finger sucking and the "black dirt" collecting on the surface of the baby's palm was regarded as "baby food." A mother removed a loose milk tooth by pinching it between index finger and thumb. With the tooth she then described a circle on the crown of the child's head, repeating the formula, "Rabbit tooth, rabbit tooth." The rite promoted the rapid duplication of the lost organ. The extracted tooth ended up cached in the split of a dead tree. If it were discarded on the ground future teeth would grow in at wrong
● 857 places. Young children amused themselves with bull-roarers, the blades of which were often decorated with charcoal or animal blood designs; buzz toys, twirled on rawhide lines, and simple swings. Dolls did not constitute playthings.

861 Kaska parents did not neglect disciplining in the event of a child failing to take
863 over socially approved habits. Discipline ideally attached to the like-sexed parent,
867 although manifestly the mother exerted more authority because she was in constant interaction with the young child. If toilet training did not occur in a reasonable time, a child's hands might be lightly whipped with a willow switch. Disgust for the body wastes was also inculcated. Children of the same sex could urinate and defecate together in the bush but children of opposite sex were early prohibited this degree of intimacy. Lying brought about whipping, while truthfulness won praise for its magical association with future hunting ability. A girl who stole might be hung by the feet and whipped on her legs. Only women witnessed this punishment. A father beat his son for theft. A child of either sex who stole might have an awl point pressed against the fingers or ears. A too aggressive boy received whippings with a length of braided
865 babiche. People felt that a boy who showed early aggressive tendencies would become
864 cowardly when he matured. Children were dissuaded from sex play by parents pointing out how it threatened a boy's hunting prowess and could cause a girl's death. Sexual curiosity met the warning, "Your eyes are going to be blind." A masturbator's hands were whipped with a willow switch.

868 Sex typing received serious attention in late childhood. A youth of 12 began to ac-
882 company his father hunting and so learned to track, ambush, and butcher game and became familiar with the habits of animals. A girl continued to spend much time with her mother, who encouraged feminine pursuits. Girls were dissuaded from playing with

[3] Teknonymy has been reported for the Tlingit. Jones, *Study of the Tlingets of Alaska* (1914), 37.

6: Honigmann E-5 (1943-1945)1954 ND12 Nahane ND12
Upper Liard
Dease River

weapons like a bow. Persistence in such behavior, she learned, might affect a brother's heart. Upon approaching puberty a boy began to seek a power dream with the active encouragement of his father. From now on he began to sleep in his own camp or perhaps in the company of older unmarried brothers. The custom probably reinforced the brother-sister avoidance and is also said to have safeguarded youths in the event of a surprise enemy raid. 868 88✓

Dease River Kaska. To eat fowl, rabbit, and porcupine or other soft foods in pregnancy promised to facilitate delivery. Parturition took place in a birth camp, that consisted of a circular wall of willows surrounding a fireplace. Here older women brought food from the main camp and assisted in the process of delivery. An ordinary knife served for cutting the umbilicus. Later the stump of the cord was dried, wrapped in a piece of tanned skin and sewn to the baby's hat, where it remained until the child began to walk. An infant would cry for a long time if this amulet became lost. Eventually the cord would be cached in a tree, where the skin-wrapped afterbirth had already been deposited (although it was probably not necessary that the same tree be employed). Following delivery the woman remained isolated and avoided sex relations for about three months. 843 844 846

Twins represented good fortune and neither of such a pair was killed. The Indians preferred boy babies to girls because the former would become hunters. Apparently female infanticide was sometimes condoned.[4] 845 847

Breast feeding lasted until about the age of three. On journeys, when a child began to cry the whole group of women might halt while it nursed. In winter during outdoor feeding fire had to be made for the nursing woman's comfort. No principles of naming were specified and teknonymy was denied. 853 553

Either parent exercised discipline. Children beyond the age of five who misbehaved or refused to heed parents' warnings were struck with the hands alone. Crawling in a young child met no discouragement. Toys included the buzz toy, bull-roarer, rawhide rattle, hoop to be pushed by a pole, and hollow moose hooves hung on a pole, which a child delighted in shaking. Dolls were not played with but string figures, a pastime said to have been derived from the Taku Indians, furnished children with a pleasant occupation. 861 857 ●

ADOLESCENCE

Upper Liard Kaska. Coinciding with the vision quest, which in a sense marked the completion of childhood, a boy received training in hardihood and endurance.[5] In autumn he stripped and plunged into icy water. When winter came, groups of naked boys rolled in soft snow, after which some older men whipped the youths with willows. A boy never cried out in pain during such a trial but he could protect his chest with crossed arms and might escape when he reached the limit of endurance. A mild com- 883

[4] Among the Tlingit, infant girls were sometimes strangled. Twins being regarded as an "evil omen" were also put to death. Jones, *Study of the Tlingets of Alaska* (1914), 121.

[5] Perhaps the exercises began earlier and finished at puberty, as among the Navaho. Leighton and Kluckhohn, *Children of the People* (1947), 56-57.